3:Zeisberger M-5 (1767-1780)1910
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The children have entirely their own will and never do anything by compulsion. Told to do something they do not care about, the children let it go by default and are not reprimanded for it. Yet many wellbred children are found among them who pay great attention and respect to parents and do things to please them. They are courteous, even to strangers. They respond to mild treatment. The contrary generally produces bitterness, hatred and contempt. The women are frequently guilty of thus raising their children to anger, for the women are often ill-tempered. By way of punishment, they will pour water on the children or thrust them into the water. The parents are careful not to beat their children, lest the children might remember it and revenge themselves on some future occasion. Instances are not wanting where children when grown have reproached their parents for corporal punishment received in youth and have threatened to return the indignity.

Rarely does an Indian have two or more wives, being fearful of strife in the house. Blood relations do not marry; in this particular they are even more strict than the whites. They claim that division of the race into tribes came about in order to make it more readily certain that a man in taking a wife was not marrying a near relative. Concerning the tribes, however, more will be said in another connection. An instance of an Indian having married a mother and her daughter at the same time was a most extraordinary thing.

Families have from four to six children. More than this number is unusual. Birth of twins is rarely heard of. In many cases children who have become motherless after birth have been reared by careful old women. Sometimes children are given to such women. Then they spare no pains in rearing them. Soup made of Indian corn, pounded very fine, is given by them to infants of tender age, that may have come into their possession. Ordinarily, orphans, even if they have lost but the mother, meet with hard experience and often suffer want. Children who have been given or bequeathed, on the contrary, are almost without exception well cared for.

In the management of household affairs the husband leaves

141.	Any superiority among wives				+	+	–			+	–
142.	strongest				+						
143.	oldest									+	
144.	youngest					+					
145.	Polyandry				–	–	–			–	–
146.	Sororate — polygynous				+	+	+			–	+
147.	Sororate — successive				+	+	–			–	+
148.	Sororate — obligatory				•+	–	•+			–	+
149.	Marriage of man to woman and daughter				+	+	–			–	+
150.	Adultery criminal in the woman	+	+	+	+	+	+			+	•
151.	Equally so in the man		+	+	+	+	+			+	+
152.	Punished only by separation	+	–	(–)	+	+	+			+	+
153.	Divorce on grounds of infidelity	+	+	+	+	+	+			+	+
154.	Without any particular cause	+	+	+	+	+	+			+	+
155.	May be limited by husband		+	+	+	+	+			+	+
156.	by wife		+	+	+	+	+			+	+
157.	Women seldom get divorce			+	+	+	+			–	+
158.	Children stay with mother until able to choose for themselves		+	+	+	+	•	+		+	•+
159.	Marriage with near relatives prohibited to very remote degree of relationship					+	+				
160.	to any known degree			+	+	+	+	+		+	+
161.	Cohabitation without marriage common		+		+	•	•	–		–	+
162.	Do individuals live to advanced age without being married				+	+	+	+		+	+
163.	Commonly				–	–	–	–		–	–
164.	Common for unmarried women to have children		+		+	+	+	–		–	+
165.	Injurious to their reputations		+		+	•+	+	–		–	–
166.	Are they punished		–			–		+		–	–
167.	Affect chances of marriage		–		–	–		+		+	+
168.	Proportion of married women without children †										
169.	Average number of children in family			•	•4-5	3	•	12	12	4-5	8-10
170.	Average interval between births (yrs.)					2-3	•	2	2	2-3	2+
171.	Age women generally begin to bear children					16	•	16	30	18-20	20
172.	Age to cease					40	•	40	50+	•	50
173.	Age that men commonly get married		•	18-20		15-25	F30	20	25	18-21	17+ F20
174.	Age that women commonly get married		•	14-16		•	F24	20	20	16-21	17+ F20

585 557 837 588 558 836 558 ● 848 886 885

9: Kinietz E-4, 5 (1938) 1946
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condition of the smaller population of the last century, it is more likely that the custom simply ceased to be active.

In the same way marriage of a man to a woman and her daughter, either simultaneously or successively, was probably never very common and disappeared completely in the fourth period (149). The tabulated information shows a complete break between the sources and the informants. As the latter simply deny knowing of any such cases, now or in the past, and have no knowledge of any rule prohibiting such marriages, lack of opportunity is probably as much responsible as any change in viewpoint.

Divorce and allied considerations apparently have undergone little change in recent years from the point of view of the Delaware even with the superimposition of the legal code of the whites (153-58). W. T. in his very idealistic view of Delaware customs said children were brought up to mind their parents and that this behavior continued through life. Hence, in marriage a boy and girl had no choice but to do what parents decided. A girl then could not leave her husband because her parents had given her to the man in exchange for presents. He implied that the husband was not bound quite as much to continue a distasteful marriage, and, also, that after the death of the parents the girl could act more according to choice. E. R. and W. L. said that women seldom obtained a divorce, but according to J. W., whose son was recently divorced, the woman was chivalrously allowed to do the divorcing even if the husband was the wronged party. In his son's case the Delaware customs were observed as well as the legal steps. The wife had been running around with other men and drinking. After several of her protracted absences from home, Fred decided upon a divorce. He waited until she came home, asked her to pack up her belongings, and then took them and her to her father's home. Her father was already acquainted with the circumstances, but Fred repeated them and announced that he was through with her. Then he instituted legal action but both families already considered the divorce to be in effect.

Information on the two elements, cohabitation without marriage and children born out of wedlock (161 and 164), follows

9: Kinietz E-4, 5 (1938) 1946
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588 848 the same pattern: uniformity of affirmation among the sources and denial by all the informants except W. L. The remarks of W. L. show rather conclusively that the extension of the legal code of the whites over the Indians was largely responsible for this fourth-period change. He said that these elements were common "before the law came and then the women got mean and objected when their husbands went to see other girls." The changes indicated in the reputations of unmarried mothers and their chances of marriage (165, 167) are, of course, related to each other and derive from white contact.

582 The age of marriage was formerly much older, according to both Captain Pipe and W. L., than it was at the time of their accounts (173, 174). There is little evidence for this alleged relaxation of restrictions upon the marriageable age to be found in the source material. One might expect that the introduction [885] of firearms made some difference in the age at which a youth could support himself and hence a wife, but a bow and a supply of arrows were more easily obtained than a gun. The explanation for the comments on the independence of youth probably lies in the principle of "faith in former good times" or, to put it the other way around for this case, the principle of "present degeneration of youth." This principle of human nature is of widespread application and is found not only among many other Indian tribes but also in the beliefs of other races for the past five thousand years and more.

Death and Its Incidents

764 The treatment of their dead by the Delaware appears to have undergone little change in the time for which we have records. The preparation of the corpse shows no change with the exception of the substitution of European clothes for furs (175-79). Even now, however, moccasins and other items of Indian manufacture are used to dress the corpse when obtainable. There are two dissenters on the subject of the preparation of the corpse by unrelated persons only, one early and one modern (180). Probably there was no hard and fast rule, but nonrelatives were